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Yale Divinity Quarterly

VOL. XVI. MAY, 1919. No. 1

REPORTS ON THE CONVOCATION

A. E. RICHMOND, F. C. TUCKER, W. K. ALLEN

BRIEF REPORT OF THE LYMAN BEECHER LECTURES

Given in the Yale School of Religion by Rev. John Kelman, D.D., of Edinburgh, April 28, 29 and 30, 1919, on "The War and Preaching."

1. "The Return to Reality."

Christian Preaching above all things else, must be sensitive to the metamorphoses of the time; if it is to have an effective appeal, it must be both adventurous and daring. We must be "real" in our preaching, for it is "life" that matters, and not language or philosophy. The secret of reality in preaching is "intelligibility," or "interest,"—a thing that is frequently sacrificed for other less important discussions. The ends or purposes of preaching are testimony, education, and appeal; testimony, not of a doctrine, nor as a thing in itself, but to the Church's own living Faith in Christ. Education is necessary, but not supreme. The supreme object is "appeal," which must of necessity be along the line of the people's interest to whom we preach. The appeal is for a living Faith in a living Reality.

2. "Dogma and Experience."

The great test of Reality is experience, and all doctrine and Christian appeal must be based upon a first hand, vital, and "inner circle" experience. The process of thought has always been two-fold: from experience to dogma, and from dogma to experience. Past dogma was the outcome of experience, but when these experiences were no longer possible (by reason of changed conditions of life), dogma could not persist. Only those elements can persist which become a vital part of present experience. Dogma

must go through a process of being brought down to experience. Jesus interpreted the law in common language,—brought it down from "ballooning"—above the experiences of men. The war has been, or must be, the great agent in enforcing preachers to this same task.

3. "Then Came the War."

The war as we now see it was both critical and constructive. It was a crime in its inception, and a tragedy in its happening. The outcome however, is discipline, and a new scale of moral standards. The courage of the soldier in actual warfare was amazing; the sense of honor very high; and unselfishness was the crowning virtue of all. Moreover, the soldiers discovered a high Idealism. Love, freedom, and the Ideal of peace led them up to the war, and it is our task to preserve in peace the great ideals which the war evoked.

4. "The Soldier's Creed."

There was a great deal of *prayer* in the trenches; and Religion, not of dogma, but *experience*. There was not found a "new religion," for the reason that there is no such thing. The soldiers were more religious than they knew, and infinitely nearer to God than they realized. They unconsciously felt Christ, and in the strain of conflict, found it necessary to think Christ! The five elements of the soldier's creed were: (1) Fatalism. He felt in his extreme danger, that he had no control over his life or death; and in this, "creed" was implicit. (2) The Mate,—Jesus Christ. The soldier craved for companionship, and, though He had been hidden by various interpretations, Christ was found as the near, sympathetic comrade. (3) Sacrifice,—was learnt as an essential part of life itself. Sacrifice was everywhere, and the soldier felt that God was in it all. (4) Death,—became so customary that as a spectre it soon over-reached itself! Fear vanished, and an inextinguishable Faith in a continued life took its place. (5) Resurrection. A new life was felt to be essential, as a result of the Calvary of war. A new world will arise, of liberty, freedom, and social justice. It is our supreme task to give these brave men their Resurrection, and to appreciate the fact that the "Restoration of all things" is in Jesus Christ.

5. "The Preacher as Expert."

The preacher can get along very well apart from being an expert in his profession; but though his business be discursive, he is not relieved from the responsibility of making himself effecient in his whole work. To be concerned wholly however, with the "art" of preaching is dangerous; we preach not for "beauty," but for the purpose of conveying truth to the mind and soul of the hearer. Failing this, we fail completely. The materials of preaching are books,—books that are great and worth while. In the structure of our sermons we must strive to be logical, relevant, and pointed. Let the sermon be natural, and its technique acccompanied with personality. To this end it is very desirable that one should school himself in personality, so that his appeal may be strong.

6. "The Preacher as Statesman."

The preacher must have a social, as well as an individual interest in life; and his Gospel also, must be a social Gospel. If we speak at all from the pulpit on social questions, it is imperative that we should "know" our subject; ignorance is unpardonable. The Church is decidedly cowardly if she refuses to have part in the agitations of the public. Preach "Principles," as a Christian Stateman, even though you sometimes blunder! But give attention to *causes* rather than effects. Our brains and souls must be put into the business of reconstruction, and this is not possible by applying any "one" axiom. Democracy we have won by the war; now let us properly define it and apply it.

7. "The Preacher as Priest."

The preacher as Priest and Prophet sum up the real purpose of preaching. The silence of the Soul, and the silence of God respectively, call for the exercise of these two functions. The dual function therefore, is Mediative. We are Priests in the administration of the Sacraments, and in the dispensing of these, don't preach! Rather give quietness and opportunity for the worshippers to see Christ and realize His presence. In prayer, you will hold the worshippers up before God, with all their varied needs. The sermon also, should be the sermon of the Priest, and in this service we have need of a high and consecrated imagina-

tion. See and feel for your people and have a realizing sense of Heavenly things. Encourage the Confessional, and prize it highly as a great help to erring souls.

8. "The Preacher as Prophet."

Every office is created by reason of an Universal need, and the Prophet of God meets the need of Divine Interpretation. We must reveal God to men, and never follow art for art's sake. The message of the Prophet is "truth," intellectually *perceived* and *conceived*. Preach a positive message and make goodness fascinating. Visions must be had, and they can be had only by experience and study. Toward his audience the Preacher must maintain the attitude of sympathy, and a certain aloofness. Be faithful in your Holy task; and the criticism of men, regard with indifference. Preach the Message of God!

THE CHURCH AND LABOR

The discussion was lead by a paper prepared by Rev. Herbert Rawlinson of Hanover, Conn. His topic was "Criticism Against the Church and How To Meet It." He said in brief, that this is a Protestant problem; and that those who criticise the Church are those laborers who have no outlook for the future, those who have closed environments, and those with inadequate temperaments. He summarized the current criticisms of labor and their answers in the following way. Criticisms:

1. Preachers do not preach the implications of the Gospel.

2. The Church is more interested in the PAST than in the PRESENT; teaching the virtues of the patriarchs rather than the virtues of men of today.

3. Ministers DO NOT STAND behind HUMANE LEGISLATION; i. e., legislation for the good of the laborer.

4. Consciously or unconsciously, ministers champion the strong against the weak. They uphold the Social Order rather than Justice.

5. The Church and its officials tolerate bad conditions, as for example, underpaid laborers.

To meet these criticisms Dr. Rawlinson suggested these ways:

1. KNOW the workingman. We do not know the conditions of his life; and he does not know us.

2. We ought to be familiar with the facts and circumstances of the labor problems.

3. We need a new viewpoint on the mission of the Church. We must MINISTER to people in what they NEED.

4. Churches (Protestant) should operate together in the investigation and reporting on labor conditions.

5. COURAGE, COMPETENCE AND TACT in preaching.

6. Get hold of the lowly classes by any legitimate means, as pictures, the forum, advertising, etc.

7. Give the laborers adequate leadership.

8. Unravel the MISINFORMATION of the laborers. Much of their class hatred is due to misinformation.

One of the afternoon sessions was given over to the consideration of the problem of Americanization of the Foreigner. Dr. Soule led the discussion in presenting a paper on the history of the methods used in reaching the stranger within the gates. Beginning with the time of Nehemiah he reveiwed the progress of the Old Testament conception and concluded with a presentation of the method of Jesus. In brief Dr. Soul's plea was for a real and sincere love for the stranger, which love will make him a friend, and a brother. The way of Americanization, he insisted, is to be found through love for the foreigner.

The Wednesday morning session was devoted to the discussion of the criticisms of the Church current in this day. Dr. Harry R. Miles of Dwight Place Congregational Church, New Haven, gave an address on the "Summary of Recent Criticisms." He said that in the first place the failure of the Church to rise to its standards was basically responsible for such criticisms as follow:

1. Ministers do not know there is an Earth.

2. We preach a selfish Gospel.

3. We permit the conservative regime in industry.

4. We have dogma instead of religion.

In the second place just how far our standards are not right will be revealed in two distinct ways:

1. In our failure to adopt such a POSITIVE policy as will ATTRACT men.

2. In being less alert to responsibilities and opportunities than business is to its responsibilities and opportunities. Dr. Miles was concerned with the matter of standards and offered dicusson upon that point.

The second address was by Dr. William H. Wakeham of the First Methodist Church, New Haven, whose theme was the Lord's Prayer as the Creed, Programme and Purpose of the Church.

If such should be really brought about, then the perplexing problems will be solved. Under such circumstances Dr. Wakeham asked three questions:

1. What kind of a Church might we expect
2. What kind of an impression would that Church make
3. What would be its relation to Democracy?

The third address was by Dr. I. G. Matthews, of the First Baptist Church, New Haven. He summarized the results of the Constructive Criticism of the Church in these points.

1. It has revealed the fundamental place of religious experience.
2. It has created a great demand for the betterment of human life.
3. It has brought about a more catholic spirit.
4. It has taught us the value of a big task.

THE MINISTER AND THE WORK OF RECONSTRUCTION

REV. CHARLES A. EATON, D.D.

Dr. Eaton spoke of the two theories of government as (1) Autocracy, in which the power originates at the top, and (2) Democracy, in which the power originates at the bottom, in the conscience and intelligence of the people. Human Society will be elevated internally by progressive spiritualizing, and externally by progressve democratizing. Bolshevism is Prussianism turned up-side-down. It is a class movement entirely, recognizing only trade workers, peasants, soldier and sailors. No class movement can be permamently successful. Great wrongs have often been temporarily triumph.

In these days of reconstruction the minister must take a new grip on his conviction of the value of his Church to the community. For after all it is the plain, simple, straightforward men and women who go to Church, who pray, who teach their children to find Jesus Christ, who rather have their children honest than rich, who love their homes, and do not get into the newspapers, these are the men and women who will save the nation.

The minister must also go out beyond their Churches into the life of the world. The idea that preachers are "set apart" has done them greatest possible harm. The minister must hear both sides in such matters as the present day industrial disputes between capital and labor. And knowing both sides he must take a stand where he believes it to be right.

The Spiritual Conflicts of the War

REV. ROBERT E. BROWN

The speaker emphasized the fact that we are as responsible for our attitudes and opinions as the soldier is for his deeds on the field. The spiritual conflicts grow out of the differences between our ideals and the facts that had to be faced. These conflicts may be summarized as follows:

1. Our belief that God is universal versus the idea of the German national God.

2. What kind of God have we to permit such a catastrophe.

3. The war has increased the hope of immortality. It is encouraging that it has not left pessimism and atheism rampant. To live must be considered worthy else why will a soldier die that others might live. Yet death is preferred to an ignoble life.

4. Some people insist that they must hate the individual soldier of the enemy. Others say hate only the system for which he stands.

BOOK REVIEWS

In the Day of the Ordeal. By W. P. Paterson, D. D. T. & T. Clark, 1917. 262 pp., $1.25.

This is the third number of the third series of the notable volumes of sermons entitled "The Scholar as Preacher," to which

men like Professors Gwatkin and Zahn, Dean Inge, Cannon Hutton, Dr. Clifford and others have contributed. The mesasges here, which are dedicated to Mrs. Paterson and in memory of two sons killed in France, are naturally colored by the war. Not a few, like the first, which gives the title to the volume, are direct studies of religious conditions and problems created by the years of agony and of doubt. The book, however, is more than a collection of war sermons. Here are illuminating studies of doctrines—"The Descent Into Hell," "Free Grace," and "The Magnetism of the Cross," for example; together with fresh treatment of themes such as reverence, home life, the consecration of our goods, and the unending search for peace. The volume is a timely one, and well worth study.

The Breath of the Winds. By Frederick F. Shannon. Fleming H. Revell Company. Pp. 173. $1.00 net.

Those who know the earlier volumes of sermons by the pastor of the Reformed Church in the Heights, Brooklyn, will welcome this new gift from his pulpit. The writer has long been recognized as a preacher of unusual charm and ability. *The Brooklyn Eagle,* a pre-eminent sermon-taster among journals, says: "Mr. Shannon is (as was said of the famous Martineou) a preacher to preachers, which is a unique distinction"; while a reviewer in *"The Biblical World"* is lavish in his use of such adjectives as "brilliant," "radiant," "surprising" and "illuminating." Rich content, clear thought, practical purpose, a vivid and forceful style, are everywhere apparent. Occasionally one regrets the publication of another volume of sermons. There is as little use for them, once they have been delivered, as for the printed utterances of certain garrulous legislators, whose pamphlets needlessly increase our taxes and burden the mails. In this instance there is abundant reason for publication and one cannot but rejoice that many, who are not privileged to be members of the preacher's congregation, may enjoy the inspiration and freshness and fragrance of this "Breath of the Winds."

When God Was Near. By Lewis Thurston Reed. Fleming H. Revell Company. Pp. 160. $1.00 net.

Another admirable volume of Brooklyn sermons is this by the minister of the Flatbush Avenue Congregational Church. The

preacher is in close touch with modern life. He knows the art of interpreting religion in living terms to busy men. He appeals to the youth, the reader, the earnest spirit who has sought God vainly in the unusual and the mysterious only to find Him revealed in common life on every side. "When God Was Near" is a fitting title for the series. One wishes that more preachers could speak as effectively and with the same literary skill.

H. H. T.

The Life of Paul. By Benjamin W. Robinson, Ph.D., Professor of S. O. S. Literary and Interpretation in Chicago Theological Seminary, University of Chicago Press, 1918. Pp. 250. $1.25.

A serviceable little primer by a student of recent research who has visited the regions of Paul's missionary work. The "Supplementary Readings" attached to each chapter are well adapted to the capacity of students but slightly advanced in the subject. The contents paraphrase the New Testament record in an enlightened yet conservative spirit.

B. W. B.

The Apocalypse of Baruch. By R. H. Charles and W. O. E. Oesterley; and *The Assumption of Moses.* By W. J. Ferrar. Society for Promoting Christian Knowledge. London, 1917. Imported in America by Macmillan. Price, $1.00.

The importance of the apocryphal and apocalyptical literature of Judaism in and about the time of Christ for the understanding of the New Testament and of Christian beginnings is increasingly recognized. The Apocrypha (and, of course, Josephus) have always been accessible. Canon Charles and other English scholars have issued scholarly editions of many of the less familiar books, and these were included in the two large volumes of Charles' *Apocrypha and Pseudepigrapha,* published by the Oxford Press, in 1913. Unfortunately these volumes are too expensive to find a place in the library of the average minister or teacher. It is to meet the need of "short, cheap and handy" editions of these books that Oesterley and Box are editing the series of Translations of Early Documents to which the volume before us

belongs. The translations used in this series are usually those of Charles' edition, but in some cases new translations are given, and in all cases the introductions and brief notes are new. Several books are included, such as the Biblical Antiquities of Philo, the Book of Joseph and Asenath, the Testaments of Abraham, Isaac and Jacob, which are not in Charles' edition, and have not been available hitherto in English.

Perhaps the most important books in the series for the minister's use, are the Wisdom of Ben-Sira (differing from the Ecclesiasticus of the Revised Version of the Apocrypha because made in part from the Hebrew text), the Book of Enoch, and the volume before us. Here we have Charles' translation of the Apocalypse of Baruch, and a new version of the Assumption of Moses. The latter book is a part, extant in only one Latin text, of a book of the time of the boyhood of Jesus. It contains an apocalyptic chapter on the coming appearance of the Kingdom of God which has striking points of likeness to the apocalyptic discourse of the Synoptic Gospels. The Apocalypse of Baruch is contemporary with, and in some way related to, the Apocalypse of Ezra (2 Esdras 3-14 of our Apocrypha). These two books, from about 100 A. D., give the Jewish eschatological hopes in their fully developed form and throw light at many points on the beliefs and expectations of Paul and of early Christianity.

One could wish that these books could have been put out in still cheaper form. The English prices, 2s. 6d. and in some cases 3s. 6d., become in America, $1.00 and $1.50; so that the twelve volumes already issued (apart from Pseudo-Philo, which is more expensive) amount to $14.00; and this begins to approach the price of Charles' two large volumes ($21.00). But the enterprise is to be warmly welcomed, and it is to be hoped that many ministers will avail themselves of the opportunty to have a few at least of these books. A sane view of Biblical apocalypses is just now greatly needed; and nothing can do more to promote sobriety and restraint and real understanding in this region than the reading of a few of the most significant of these uncanonical apocalypses.

FRANK C. PORTER.

Yale Divinity Quarterly

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The Editorial Board has elected Mr. Clarence Wigfall, '20, as chairman, and Mr. A. H. Sholty, '21, as business manager.

We wish the Board of next year much success and prosperity.

SCHOOL NOTES

The Annual Banquet of the School was held in the Y. M. C. A. dining room on the evening of April 14. The banquet was held under entirely different circumstances from the year before. Just a year ago the Germans were making their big spring drive. This year the war was victoriously ended, and seated at the banquet table were veterans of the great conflict. Professor Williston Walker officiated as toastmaster. The program took the form of "A Voyage Through the Yale School of Religion." Fay Campbell represented the Junior Class and responded to the toast, "Embarking." George Stewart spoke for the Middle Class and chose

as his subject, "At Sea." Hugh Shields representing the Senior Class ended the voyage with the toast "Reaching Port." C. B. Loomis, '18, added more nautical atmosphere by speaking as an "Old Salt." Professor Macintosh represented the Faculty and spoke as "A Pilot." The last speaker of the evening was Dean Brown, who responding to the toast "The Skipper," told of the many advantages of the good old ship, "Yale School of Religion." Music for the occasion was furnished by the School Quartette composed of G. S. Spivey, I. C. Steady, R. A. Claymes and F. C. Allen, leader. Much credit for the success of the banquet is due to the Senior Class, particularly to Wayne Edwards, chairman of the committee.

The Connecticut Valley Intercollegiate Missionary Union was held at Amherst, May 9th to 11th. The School of Religion sent quite a number of delegates, including Mr. and Mrs. W. K. Allen, Messrs. E. C. Garfield, Medrio Kozaki, Hayao Kashiwagi, E. F. Campbell and Wayne Edwards. The chief speakers at the conference were Robert Wilder, Ralph Harlow and Mrs. Peabody.

The Campbell Club held a very important meeting Thursday evening, May 15, at the home of Professor and Mrs. J. C. Archer. Mr. Davis, president of the Club, presided at the meeting, and in an informal way spoke of the progress of the Club during the past year and expressed the keen desire that during the coming year it might prove even more helpful. After the meeting the Club was entertained by Prof. Archer and everyone present had a very enjoyable evning. Officers for the ensuing year were elected as follows: President, E. E. Cummins; Secretary, Craig Schwarts.

Friday evening, May 2, the Junior Downes Contest was held. This contest consists of reading hymns and the Scripture. The awards were made as follows: First prize, P. A. Wolfe; second prize, E. R. Holden.

The awards in the Middler Mersic Sermon Contest which was held Monday evening, May 12, were as follows: First prize, E. E. Cummins; second prize, C. A. Hawley.

An open meeting of the Student Volunteer Band was held on Friday, May 17, at 1:30, in the Day Missions Library. Those who attended the Amherst Conference reported upon the proceedings of the Conference. These reports were thoroughly enjoyed by all present.

The last day of the Lyman Beecher Lectures, the Senior Class gave a dinner to Dr. Kelman who delivered this year's lectures. Dr. Kelman told in a very interesting manner of his many and varied experiences in the active ministry. The Class expressed their appreciation of Dr. Kelman's work through the president, F. C. Tucker.

The election of officers in the Leonard Bacon Debating Society for the ensuing term resulted as follows: President, C. Y. Wigfal; vice-president, A. I. Franz, and secretary, C. R. Reid.

Tuesday evening, March 11, the students of the School were entertained at the home of Dean and Mrs. Brown. Dean Brown spoke in an informal way on the League of Nations. For several weeks previous he had been on an extended tour in the interests of the League. The students appreciated to a great degree the opportunity of hearing from one in such close touch with one of the most important questions of the day.

Monday evening, March 17, an informal reception was given to the students of the School at the home of Professor and Mrs. Walker. A large number of the students and their wives attended and the evening was thoroughly enjoyed by all present.

Friday evening, March 21, the Middle Class departed from the traditions of the School and held a class banquet. Plates were laid for twenty. The banquet was held at the Goodwill Center House in West Haven. Mr. Mulder, president of the Class, is at present Superintendent of the Goodwill House and during the evening he told of the good work which the House has accomplished. Music and games added to the pleasure of the evening.

Evelyn Josephine Frantz was born at the parsonage of the Clinton Baptist Church, February 3, 1919. The happy father and mother are Mr. and Mrs. A. I. Frantz. Mr. Frantz is a member of the Middle Class in the School of Religion.

Friday evening, May 9, the Middle Class held a stag social in Mr. Markham's room. The purpose of the meeting was to have a little get together for the members of the class. Informal games were played, several members entertained by singing college songs and in general a good time was enjoyed by all.

Two members of the School of Religion were members of the University hand ball team that went to New York on May 2. These men were Wayne Edwards and C. Y. Wigfal. Though defeated the team put up a strong fight. Mr. Edwards playing with Mr. Horton of the University basket ball team succeeded in defeating New York's two leading men in doubles.

The Tenth Annual Convocation of Alumni and Ministers of Connecticut was held at the School, April 28-30. Monday afternoon addresses of welcome were given by President Hadley and Dean Brown. Immediately following these addresses a conference was held on "The Church and the Industrial Situation. In this conference particular points taken up were "The Working Man's Criticism of the Church," "The Problems of Americanization," and "What the Church can do to Provide a Substitute for the Saloon." Monday evening in Lampson Lyceum an address was delivered by Rev. Charles A. Eaton, D. D. His subject was "The Minister and the Work of Reconstruction." Following the address a reception was given to the guests of the Convocation in the Trowbridge Library. Tuesday morning in Marquard Chapel, a conference on "Criticising the Church" was held. This subject was taken up and under the following

heads: "Summary of Recent Criticisms," "Destructive Results," and "Constructive Results." One of the most interesting conferences of the Convocation was held Tuesday afternoon when the "Problems of Preaching" were discussed. The preacher was discussed in relation to the wage earner, to social reforms and to world reconstruction. In the evening Rev. Ernest G. Guthrie spoke on "The Church and Reconstruction." The Alumni Lecture was delivered by Rev. Robert E. Brown of the Class of 1904, in Lampson Lyceum on Wednesday evening. His subject was "The Spiritual Conflicts of the War."

The 1919 Lyman Beecher Lectures were delivered by the Reverend John Kelman, D. D., of Scotland. His general theme was "The War and Preaching." Dr. Kelman is one of the most noted theologians of Scotland and the School was particularly fortunate in having such a man to speak upon a subject that has been constantly in the minds of the ministers for the last three or four years. At each address Dr. Kelman was greeted by a large and appreciative audience. The various subjects of his lectures were: 1. "The Return to Reality." 2. "Dogma and Experience." 3. "Then Came the War." 4. "The Soldiers' Creed." 5. "The Preacher as Expert." 6. "The Preacher as Statesman." 7. "The Preacher as Priest." 8. "The Preacher as Prophet."

The awards in the Middler Downes contest were as follows: First, F. C. Allen; second, E. B. Higham.

ALUMNI NOTES

John F. Hall, '15, returned from France after eight months' foreign service as personnel adjutant of the 331st Infantry. He is now secretary of the Welfare Federation of Cleveland, Ohio.

Miss Miriam R. Small, daughter of Rev. H. E. Small, '93, of Goshen, Conn., has made Phi Beta Kappa at Wellesley.

John P. Deane has just returned to Camp Grant after three months' Y. M. C. A. service in France and Italy.

Clarence Reidenbach has accepted the pastorship of Downey Avenue Christian Church, Irvington, Indiana.

Arthur Porter has accepted a pastorate in Brooklyn, N. Y.

J. W. Anderson, '15, is engaged in educational work in Bluefield, Virginia.

N. B. Allen, '15, has accepted a secretaryship of the Y. M. C. A. at Columbus, Ohio.

Erret B. Quick, '13, formerly pastor at Pittsburgh in the Hazelwood Christian Church has been called to Turtle Creek, Pa.

R. I. Farmer of last year's Middle Class, who was serving as chaplain in the United States Army, is now pastor of the Fifth Avenue M. P. Church at Pittsburgh, Pa.

E. L. Secrest, once of the class of 1919, and who served as Y. M. C. A. secretary at Pensacola, Florida, during the war, is now secretary at the

Georgia School of Technology. Mr. Secrest was married on May 17th to Miss Evelyn Pratt of Atlanta.

A. F. Coyle, 1918, has gone to his post in Russia as Y. M. C. A. secretary. His headquarters are at Petrograd.

R. H. Bainton, '17, has completed his work of reconstruction in France where he has been for two years. He expects to work for his doctor's degree either in Geneva or Paris. Certainly not Berlin.

H. H. Hines, '17, has accepted a call to the First Congregational Church at Malden, Mass.

E. A. Thompson, '16, is now pastor of the First Congregational Church at Quincy, Ill.

William G. Clark-Duff, '15, has been called to the Duryea Presbyterian Church in Brooklyn, N. Y.

L. S. Nightwine, '14, takes up his work as pastor of the Congregational Church at Courtland, N. Y.

Charles W. Burton, '13, has accepted a call to Chicago, Ill., Congregational Church.

Jason N. Pierce, '06, considered one of the most popular men among Army chaplains in France, has just returned after a year and a half of service overseas.

The following have had divine blessing: Mr. and Mrs. Vernon Lytle, local, a girl; Mr. and Mrs. Elmer M. Hirsch, Mansfield, Ill., a girl; Mr. and Mrs. A. J. Frantz, Clinton, Conn., a girl.

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